

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 27th December 1902.

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I.—FOREIGN POLITICS.

The *Hindi Bangavasi* [Calcutta] of the 22nd December says that the Amir is filling his dominions with all sorts of war materials. The Government of India ought not to put much confidence in the promises of a barbarous people like the Kabulis, seeing that there is every probability of a Russian invasion of India.

HINDI BANGAVASI,
Dec. 22nd, 1902.

II.—HOME ADMINISTRATION.

(a)—Police.

2. The *Charu Mitir* [Mymensingh] of the 16th December has the following:—

Police reform: the village chaukidar and the *panchayat*.

CHARU MITIR,
Dec. 16th, 1902.

One of the chief defects of the system of British administration is that it is not based on native custom and native sentiment. The beneficial usages and regulations which were in vogue in this country in the past are now, thanks to the existing system, disappearing one after another. The effects of the change have not proved beneficial in all instances. Take, for example, the case of the village *chaukidar* and the village *panchayat*. Formerly it was the *panchayat* who disposed of petty village suits and disputes, and villagers were thereby saved from the ruin which litigation in Courts invariably brings about. Not a trace of the old *panchayat* system is visible at the present time. As regards the system introduced by Government under that name, it has not yet produced any good results. The existing *panchayat* is in a large measure controlled by the police and its interests are different from those of the villagers. It is, properly speaking, a branch of the police service, and by creating this strange and inefficient *panchayat*, Government has strengthened only the police.

The institution of the existing *panchayat* has increased the hardship of the inhabitants of villages and aggravated unrest in the country. The villagers view the proceedings of the *panchayat* with suspicion. The *panchayat* is, in truth, an engine of oppression in the hands of the police, and the people are unable to see for what purpose Government has called it into existence. Government does not, in the work of administration, take the advice or assistance of the natives, and has gradually divested them of the powers which they formerly possessed, and one finds evidence of this all-devouring policy of Government even in the small institutions of the village *chaukidar* and the village *panchayat*. The *chaukidar* was formerly the servant of the villagers, but he is now their master. The *chaukidar*, in the past, preserved peace in the village, but the *chaukidar* of the day is the man whose machinations not unoften serve to foment disputes and quarrels among villagers. The *chaukidar* is the advance guard of the police, and the villagers remove themselves to a distance when they find the shadow of the police behind him. Small incidents and personal grudge are frequently availed of by him to bring them into trouble.

The *chaukidar* is practically a part of the police. Then why are poor villagers made to pay a separate tax for his support? In ancient times, and even during the earlier years of British rule, service lands were set apart for the maintenance of the village watch. It was in 1793 that such lands were resumed by Government and a police tax put upon the people. This tax did not long remain in force, and the cost of the police began to be paid from the general revenues of Government. But for the maintenance of the *chaukidar*, the younger brother of the police, a separate tax is being levied from the people, although the police and the *chaukidar* are not different bodies, and although the latter is neither under the control of the villagers nor has any concern with anything which is likely to promote their welfare. This *chaukidari* tax is without any parallel in this world, and causes more suffering than even the income-tax. It is only the miserable portion of the lowest strata of society—the poor and helpless, the hungry and the starving—that are afflicted by it. Exemption from liability to pay the tax is granted only to those who are unable to pay even two pice a month. It behoves Government to speedily abolish this tax and free itself from reproach.

The writer heartily approves of the proposals made by Mr. R. C. Dutt for increasing the efficiency of the village watch and the village *panchayat*.

CHARU MINIR,
Dec. 16th, 1902.

Abduction of a woman and other crimes in a village in the Mymensingh district.

taken away to Hatbhati.

3. A correspondent of the same paper says that some *budmashes* recently abducted a woman from the Paschimpara of village Chandura within the jurisdiction of the Nandail thana in the Mymensingh district. The woman was first kept in Golgandagram and has since been taken away to Hatbhati. A complaint was made to the Nandail police.

No watch and ward is kept in the village, and crime of all sorts has become very prevalent there.

HITAVADI,
Dec. 19th, 1902.

Alleged oppression by a police officer in Calcutta.

4. A correspondent of the *Hitavadi* [Calcutta] of the 19th December writes as follows:—

A Musalman and a police officer of rank, not in uniform, were both asking the price of the same fish in a fish stall in Jagu Babu's Bazar in Bhowanipore. The Musalman offering to pay a higher price than was offered by the police officer, the latter began to quarrel with him, and having called in a constable (No. 1—38, Calcutta Police), dragged him to the thana, beating him on the way. The police officer reported to the daroga in charge of the thana that the man had beaten him, and that he had therefore brought him to the thana. Some respectable men who had witnessed the occurrence which had taken place in the bazar also came to the thana and told the daroga of what they had seen. The daroga tried to drive them away; but at last he took down the deposition of one of them and released the accused man.

The editor asks the Police Commissioner of Calcutta to see that such complaints against police officers are not heard in future.

BANGAVASI,
Dec. 20th, 1902.

The evidence before the Police Commission

5. The *Bangavasi* [Calcutta] of the 20th December has the following:—
There is a story that a beggar came to a house to beg for alms. The owner of the house, instead of giving him anything, set his dog upon him. The dog howled and chased the beggar, whereupon the frightened man told the house-owner that he wanted no alms, and entreated him to call back his dog.

The evidence which is being given before the Police Commission has reminded us of this story. Seeing that the Indian police had earned a very bad name for itself, we begged Lord Curzon to undertake a reform of the police, if he was not able or disposed to do anything else. Lord Curzon appointed a Police Commission, and the Commission has already taken some evidence and will take more. But the evidence of most of the witnesses that have been already examined has quite alarmed and astonished us. Not only the Nadia hermit Munro but many others have openly or indirectly said in their evidence that it is the immorality of the people which has made the Indian police bad. This sort of evidence has filled us with anxiety lest, instead of getting what we wanted, we should lose even the little that we have already secured by begging. Beggars as we are, begging is our only resource. And if in following our occupation of begging we earn a bad name, it is better for us to die than to live.

We know that at the commencement of British rule in India, our conquerors entertained a very poor opinion of our moral character. But hear what Mr. John Sullivan said in 1831 in answer to the Committee which sat in that year to enquire into the condition of the Indian people:—

The Committee.—You have stated your opinion of the native character, as far as you have had an opportunity of observing it, to be generally very favourable. Do you confine that opinion to the natives of the district of Coimbatore, or to the Peninsula generally, as far as your knowledge extends?

Mr. Sullivan.—It is a general opinion, as far as I have had an opportunity of observing it.

The Committee.—Would you not be disposed to place as much confidence in the natives of India as you would in your own countrymen?

Mr. Sullivan.—Yes, if equally well treated.

The Indians were thus cleared of the stain that had attached to their name, and the East India Company in 1833 declared them eligible for service under it without distinction of caste and creed.

Hear, again, what Major-General Sir L. Smith, K.C.B., said before the same Committee:—"I think, generally speaking, native officers are on all questions

of evidence, and certainly in reference to their own customs and laws, infinitely more to be depended upon than European officers."

Will the Nadia missionary, Mr. Munro, listen to this and to the testimony the same military officer bore to the character of the Indian people? The truth is that if the Indians had really been a people of inferior morality, Her late Majesty would not have, after the Sepoy Mutiny, repeated the declaration of the East India Company that natives of India were eligible for every branch of the public service without distinction of caste and creed.

The declaration of 1833 had not produced any result; but the late Queen's Proclamation of 1858 produced some, and natives of India are now getting some high posts. Alas, that the Indian people should, after all these proofs of their having been completely exonerated from the imputation of immorality, again be cried down as immoral before the Police Commission! What we fear is lest the fresh cry of immorality raised against the Indian people should lead to their losing what they have gained. We are, therefore, tempted to tell Lord Curzon that we ask for no alms, and that all we now want is that he should dismiss the Police Commission.

6. The *Nava Yug* [Calcutta] of the 20th December says that petty thefts are frequent in the quarter called Kali Singh's Bagan, Maniktala, Calcutta. A large number of up-country men, who are dealers in old iron, live in this quarter. A theft was recently committed in the local *Sitala Mandir*. The articles stolen were discovered in the house of one of these men. A number of gold and silver ornaments, such as are used by Bengalis and the value of which was more than a thousand rupees, were found in the possession of the accused persons, but they were returned to them because no one claimed them. It appears from all this that the trade which these up-country men appear to carry on in old iron is only a pretext adopted to hide their real occupation, which is theft. These men ought to be removed from the quarter. People say that the police do not try to detect thieves because the Northern Division Presidency Magistrate either transfers cases sent up by them to the Honorary Bench or dismisses them.

NAVA YUG,
Dec. 20th 1902.

7. The same paper says that the illicit trade in toddy in the Haltu village in the 24-Parganas district (see Report on Native Papers of the 8th November and 13th December 1902, paragraphs 8 and 10, respectively) goes on as briskly as ever in spite of the agitation carried on in this paper. The toddy-sellers have two sorts of licenses with them. By one of these licenses they are prohibited from selling more than four seers of toddy to a toddy shop-keeper at a time. It also enjoins that he who brings down toddy from a tree shall sell it at the foot of the tree, and that none but the license-holder shall bring it down from a tree. But the toddy-seller obeys none of these injunctions. He carries toddy to his house and hides it in large earthen pots buried in the earth. He also employs servants to do the business for him. The other license authorises the license-holder to carry away toddy and sell it only at fixed places. But in spite of this, every one of the toddy-sellers sells toddy in his own house. There are 30 or 40 of them in the village. But none of them, with the exception of Haran Pasi and Lal Behari Pasi, i.e., holders of passes or licenses for retail shop, have licenses to sell toddy retail in any place. Haran Pasi's shop is kept open till 11 or 12 o'clock at night. Riots frequently occur in this shop. Recently an old man was severely beaten there. The case is probably under police investigation now. Haran Pasi, being the brother-in-law of Ganes Pasi, a well-to-do man, lords it over everybody. Excise Sub-Inspectors, when they come to the village, take up their quarters in his house. He has also secured the favour of a number of high class people by making them presents of toddy. The toddy-sellers have gone even so far as to intimidate the respectable inhabitants of the village, taking them to be the men who are carrying on paper agitation against them. The Excise Sub-Inspector within whose jurisdiction the village lies recently came there and requested some of the respectable villagers to praise him in the newspapers. If he acts in such a way as to deserve praise he will certainly be praised. It is hoped that he will give nobody occasion to adversely criticise his conduct.

NAVA YUG.

DACCA PRAKASH,
Dec. 21st, 1902.

8. A correspondent of the *Dacca Prakash* [Dacca] of the 21st December says that one Syad Ali, of Alikata in the Narayanganj subdivision of the Dacca district, who had a dispute in respect of a piece of *kalai* land with his neighbours, Sajaddi, Arabdi, Dhacho and some others, was killed by the latter when he went to till that land on the 18th December last. Though the *chaukidars* and *panchayats* heard of the occurrence at once, they did not make their appearance on the spot.

(b)—Working of the Courts,

HITAVADI,
Dec. 15th, 1902.

9. The *Hitavadi* [Calcutta] of the 19th December makes the following complaints against Babu Kisor Mohan Sen, Extra Assistant Commissioner of Habiganj in Assam:—

(1) In the very first stages of a case, he comes to a conclusion about its merits and, therefore, pays no heed to the arguments of pleaders and mukhtears on either side.

(2) He does not record all the answers given by witnesses in cross-examination.

(3) He generally closes a case immediately after the examination of witnesses and without allowing time for argument to the mukhtears. He also hurries the examination of witnesses.

(4) A certain mukhtear possesses great influence in his Court.

HITAVADI.

10. The same paper has the following:—

Maulvi Bazlal Karim. Maulvi Bazlal Karim has neither become the holy shrine of Mecca nor has he yet been transferred from Sealdah. So we shall have to write about him again a few weeks later, after the Delhi Durbar. Bazlal is a very shrewd man. During the late Paja vacation he was busy clearing his way by securing requests and recommendations, sending presents and going about flattering people. He went to many people accompanied by Dr. Priya Nath Nandi. He paid visits to Babu Gonesh Chunder Chunder, Attorney-at-law, Mr. T. Palit, Barrister-at-law, and the pleaders, Babus Hem Chandra Rai and Hemendra Nath Mitra. We personally saw letters of invitation, &c. Presents of fine plantains were also sent to Messrs. J. Ghosal, Lal Mohan Ghose, and T. Palit. What wonder if so much attention shakes the resolution of the abovenamed gentlemen against the Maulvi?

We also suspect that some high officials also have eaten plantains. Otherwise, the Maulvi could not still remain at Sealdah. An attempt was even made to get the title of Khan Bahadur conferred on him. The Magistrate of the 24-Parganas considered him fit for the title, but Mr. Bourdillon said—"Certainly not to be recommended. I have a very poor opinion of this officer." That the Lieutenant Governor's Chief Secretary, Mr. Buckland, should be kind to him is very probable, for the Maulvi bought two hundred copies of that gentlemen's book, "The Lieutenant-Governors of Bengal." Who but such a man, who is doing so much to win the favour of the officials, should be considered fit for a Khan Bahadurship?

NAVA YUG,
Dec. 20th, 1902.

11. The *Nava Yug* [Calcutta] of the 20th December writes as follows:—

Judicial administration in Calcutta.

Such is the character of the judicial administration in Calcutta in this happy year of the Coronation of the Emperor Edward VII that that administration in itself would, it seems, be sufficient to perpetuate the memory of that auspicious event. In the highest tribunal in the province we have found the two Judges of the Criminal Appellate Bench disposing of so many as 18 motions in the short space of four hours with the view of clearing their files. There is also Mr. Abdur Rahim, Presidency Magistrate, Northern Division, Calcutta, who is demonstrating the inefficiency of the Calcutta Police by the adoption of a policy of rejecting all police cases. There is, again, Mr. P. N. Mukharji, Municipal Magistrate of Calcutta, who has set about filling the municipal exchequer by the imposition of fines.

The following extract from a judgment of the High Court will show what opinion that Court holds about Mr. Rahim's judicial ability:—

"The Magistrate has refused to issue process because he said he was not satisfied as to the truth of the petitioner's complaint. But when his judgment

comes to be looked into, it appears that he has travelled outside the petitioner's complaint and has been led to refuse process because he thought that the complaint of the other party was true. In our opinion he was not entitled to take that course and he was not entitled to travel outside into other matter to determine whether or not the process should be issued. For these reasons the Rule must be made absolute. We direct the case to be transferred to the Chief Presidency Magistrate, who will issue process and proceed according to law."

It is also said that the Judges of the High Court are unable to read Mr. Rahim's handwriting, and that they have, therefore, directed that his judgments should be accompanied by duly attested copies. But for this, Mr. Rahim is not so much to blame as those who have given him the appointment. His right hand is incapable of properly performing its functions owing to an infirmity, and if the Doctor who examined Mr. Rahim did not take sufficient care to examine his right hand, the fault was his as well as of those who accepted his certificate and not Mr. Rahim's.

As for Mr. P. N. Mukharji, the Municipal Magistrate, paid by the Municipality, his functions seem to be pretty similar to those of a zamindar's *naib* in the old times. As the *naib* imposed fines in all cases instituted before him, so does also this Municipal Magistrate. It is certainly Mr. Mukharji's interest to ingratiate himself with his masters by an officious imposition of fines. But he ought not to go so far. Should not an enquiry be made into the truth of the allegation made against him by the *Rangalay* newspaper (see Report on Native Papers for the 20th December, paragraph 14)?

(d)—Education.

12. Referring to the circular which was issued by Mr. Pedler on the 15th

Mr. Pedler's circular about examination in pronunciation and idiom.

December last about "oral examination in the knowledge of English idiom and pronunciation prescribed in the case of teachers of English and those who teach through the medium of English in secondary schools," the *Sanjivani* [Calcutta] of the 18th December says that while Lord Curzon will proclaim in the Delhi Darbar that the Indians are the subjects of His Majesty the King-Emperor, Mr. Pedler has proclaimed that the Englishman is everybody and the Bengali is nobody. The circular is then given and the following remark is made:—

"How much more insult shall we have to bear? Is it an order of the Viceroy and the Lieutenant-Governor of Bengal that Bengali Inspectors of Schools and Professors of Colleges shall not hold the examination referred to in the circular? Will not even those Bengalis who have received high education in the British Islands hold this examination? Those who will fail to pronounce English correctly and will not show a sound knowledge of English shall not receive an English teachership on even Rs. 10 per month! And the unfortunate man who labours under the curse of being born a Bengali must not hold this examination."

13. A correspondent of the *Jyoti* [Chittagong] of the 18th December

A kind-hearted Sub Inspector of Schools in the Noakhali district.

praises Babu Annada Prasad Chatterjee, the Sub-Inspector of Schools within the Fenny subdivision of the Noakhali district, for the kindness which he shows to students within his jurisdiction. Recently he feasted the Lower Primary examinees of the Phulgazi Circle. Last year he paid Rs. 5 to a poor boy who was unable to prosecute his studies for want of money.

14. A correspondent of the *Hitavadi* [Calcutta] of the 19th December

A complaint against a Sub-Inspector of Schools.

says that the Pandit of the *pathsala* in village Kuladhur within the jurisdiction of the Lohagara thana in the Narail centre of the Jessore district sent to the Sub-Inspector of Schools, Narail, on the 10th October last, the applications of his six pupils by post and their examination fees of 12 annas by money-order. In due course he received acknowledgments for the same. But when on the day appointed for the examination he came to the examination room with the candidates, he found no seats provided for them. He showed the Sub-Inspector, who was then in charge, the acknowledgments

SANJIVANI,
Dec. 18th, 1902.

JYOTI,
Dec. 18th, 1902.

HITAVADI,
Dec. 19th, 1902.

he had received from the former Sub-Inspector, Babu Dina Nath Bhattacharyya. The Sub-Inspector allowed the candidates to appear at the examination on their again depositing fees amounting to 10 annas.

The editor asks the authorities to make an enquiry into the matter.

HITAVADI,
Dec. 19th, 1902

An Inspecting Pandit of the
Burdwan district.

15. The same paper has received serious complaints against a certain Inspecting Pandit of the Burdwan district. A correspondent says that the Pandit demanded from the teacher of a certain Lower Primary school, established two and-a-half years ago, half the reward of Rs. 17-8 which the teacher had obtained by successfully passing two of his pupils in the last year's examination. The teacher paid him Rs. 5 and entreated him not to take umbrage, as he was unable to pay more. On the 15th September last a pupil of the school went to deposit his examination fee with the Inspecting Pandit. The Pandit refused to take the fee, although he had previously accepted the fees of two other students from the same school. The teacher then sent the boy's fee of 2 annas with a fine of 2 annas in a registered cover to the Sub-Inspector of Schools. The Sub-Inspector, however, being on leave at the time, the registered letter was received and opened by the Inspecting Pandit, who returned 1 anna 6 pies in a registered cover and paid the registration fee with the remaining 2 annas and 6 pies, saying that there was no *pathsala* in the village and that Government would pay no aid.

These are serious charges against an Inspecting Pandit, and the authorities, who can easily ascertain the name of the village and of the Inspecting Pandit, ought to enquire if they are true.

HITAVADI.

16. The same paper says that the *Geographical Reader*, published by Messrs. Macmillan and Company, which has been appointed as a text-book for the vernacular schools, contains many inaccuracies of language and expression, as the following, among others, will show:—

(1) “পৃথিবী এই কম্পিত মেরুদণ্ডের উপর লাটিমের ন্যায় আবর্তন করিতে করিতে সূর্যমণ্ডলকে প্রদক্ষিণ করিতেছে। মেরুদণ্ডের উপরে একবার স্বীয় অবস্থার আবর্তন করাকে পৃথিবীর আঙ্গিক গতি বলে।”

(2) “চিরদিবা বিরাজ করে।”

(3) “আর্জতার পরিচালনা।”

(4) “ভূগর্ভস্থ হইতে (!) উৎক্ষিপ্ত হয়।”

(5) “ভূপৃষ্ঠের পরিবর্তন কার্যে ভূগর্ভের ক্ষমতা কিরূপ।”

The expression “চাপমাম যন্ত্রের পারদ যন্ত্র।” is also found. But what is a “চাপমান যন্ত্র”? Has the term been framed in imitation of the term “তাপমান যন্ত্র” which was coined by the late Akshay Kumar Dutta as the Bengali name for a ‘thermometer’? If so, blessed is Akshay Kumar Dutta that he does not live to see this imitation.

The book is not also free from printer's errors. The word “বাপ,” for instance, has been misspelt “বাপ্প” in ten places on page 7.

Now, to revert to the same Company's *Science Reader*, which was noticed in the last issue (Report on Native Papers for the 20th December, paragraph 24.)

If any one wants to know what vegetables do, he has to turn to page 2. There he will read “ইহারা (উদ্ভিদেদো?) এই পৃথিবীকে বিচিত্র করিয়া সুন্দর করে।” Is “বিচিত্র করিয়া সুন্দর করে” Bengali? What, again, is “চিত্র বিচিত্র ফুল শোভিত উদ্যান”? What is “চিত্র”? What is “বিচিত্র”? Is this language to be used in a book? This is reform of school-books, indeed!!!

On the same page, by the side of the diagram, named “ঘাসের আস্থানিক শিকড়,” we read—“শিকড়ে পাতা কিম্বা অঙ্গুর নাই।” What is “অঙ্গুর”? The author has not clearly explained whether it means “উদ্ভূত নবাল,” “মুকুল,” “অগ্রভাগ” বা “লোমাদি.” The diagram gives a picture of what is called “আস্থানিক শিকড়.” But the lesson nowhere explains what is meant by that phrase, nor deals in any place with that kind of ‘root.’ Has the diagram there been inserted

simply for the sake of the title-page in which are given the words ' with many illustrations ' ? After the lesson on ' vegetables ' is a lesson on ' the cat . '

It says— “বিড়ালকে কেহ বিরক্ত করিলে ইহা রাগ করে.” Again, “বিড়াল কিরপে শিকার করে, তাহা কি তোমরা দেখিয়াছ, ইহুয়ের গণ্ডের কাছে খুব সাবধানের সহিত একটুও শব্দ না করিয়া গুটিহুটি হইয়া বসিয়া অনেককণ অপেক্ষা করে ।” The grammar here is quite of a piece with the style. Here is another passage:—

“বিড়াল অনেক সময়ে ঝোপের কাছে চোরের মত নিঃশব্দে আস্তে আস্তে পাখীর তল্লাসে যায় । পাখী দেখিলে গুটিহুটি হইয়া লাক দিবার জন্য প্রস্তুত হয়, এবং স্বেযোগ পাইলেই পাখীর উপর লাফাইয়া পড়িয়া উহাদের গায়ে তীক্ষ্ণ নলি বিধিয়া দেয় ।”

Many Bengali boys may not know what is meant by “নলি.” “নলি” may be used in some village in the sense of “নখ.” But a word so little known, so vulgar, should not have been used in a text-book. We should not wonder if, after this, we should come across the following in a text-book:—

“ককির বলে ককুরানীলো কাল কছুরে হাট ।”

“দাড়ী কেতে দিয়ে কাট ।”

And even if such a length is not run, we may soon see at least vulgarisms like:— ‘খ্যাড়,’ ‘কেতে,’ &c., in Bengali school-books. Can Mr. Pedler contradict this?

It is certainly desirable that the first reader for school boys should be written in simple and easy language. But they should by no means be taught slang, provincialism, and forms of words which are grammatically incorrect. Colloquial words may be used in a drama, but should have no place in a school-book. The excellence of a school-book is measured by the simplicity, clearness, and beauty of its language—qualities which are marred by the use of vulgar or provincial words. Here is a passage from one of the text books which have been replaced by the new text-books:—

“পাখী সব করে রব রাতি পোহাইল ।

“কাননে কুমুম কলি সকলি ফুটিল ॥

“রাখাল গরুর পাল লয়ে যায় মাঠে ।

“শিশুগণ দেয় মন নিজ নিজ পাঠে ।”

Compare with this the following from one of the new text-books:—

“সুন্দর হউক রূপ থাকুক ধৌবন,

“অতি উচ্চতর কুলে জন্মুক সে জন ;

“বিদ্যাহীন হলে তার কিছু শোভা নাই ।

“নির্গন্ধ পলাশ ফুল, মনেরে খতাই ।”

Is not “পাখী সব” better than “জন্মুক” and “মনেরে খতাই”?

Here is another passage from a new text-book:—

শীতকালের পর বৃষ্টি হইলে জমি লাঙ্গল দিয়া চাষ করিতে হয়, এবং চৈত্র বা বৈশাখ মাসে, ধান বুনিতে হয় । আউশ ধান শ্রাবণ মাসে এবং আমন ধান অগ্রহায়ণ পৌষ মাসে পাকে । বৈশাখ মাসে পাট, আক, আরা, ইলুদ, শশা. বিঙে, কুমড়া, পান, বেগুন, লঙ্কা, ইত্যাদি নানা প্রকার কশলের আবাদ করিতে হয় । কার্তিক অগ্রহায়ণ মাসে সরিসা বুনিতে হয়, উহা মাঘ কান্তন মাসে পাকে । কৃষ্ণ-কেরা কান্তন মাসে তিল বোনে এবং জ্যৈষ্ঠ ও আষাঢ় মাসে কাটে ।”

The first reader contains no finer passage. But compare with it the following from *Sisu Shiksha*, an old text-book:—

“কান্তন ও চৈত্র এই দুই মাস বসন্ত কাল । এই সময়ে দক্ষিণ দিক হইতে মন্দ মন্দ বায়ু বাহতে থাকে । আকাশমণ্ডল নির্মল ও সূর্যের তেজ তাক্স হয় এবং চন্দ্র ও তারাগণের আলোক উজ্জ্বল হয় । সমুদয় তরু ও লতার অসাধারণ শ্রীবৃদ্ধি হয় । কাহারও নূতন পল্লব, কাহারও যুকুল, কাহারও মঞ্জরী, কাহারও ফুল, কাহারও ফল উৎপন্ন হইতে থাকে । পুষ্পের মধুপান করিবার অভিলাষ, ভ্রমর ও মধুমক্ষিকাগণ এক পুষ্প হইতে অন্য পুষ্পে উড়িয়া উড়িয়া বসিতে থাকে । পক্ষিগণ বৃক্ষের শাখায় বসিয়া আলাদে মধুর স্বরে গান করে ।”

What will Bengali scholars say of the style of the latter passage compared with that of the former? Praised be the Director's manner of approving text-books! And praised be the compilers of the new text books!!

(e)—*Local Self-Government and Municipal Administration.*

KHULNA,
Dec. 21st, 1902.

17. The *Khulna* [Khulna] of the 21st December protests against the proposal of the Khulna Municipality to further enhance its rates, and calls upon the rate-payers to make a timely protest in the matter. The residents of the Municipality are mostly poor, and a further enhancement of the rates will sit most heavily upon them.

Though the rate-payers are already paying a heavy rate, the condition of the roads and streets in the Municipality is most deplorable.

KHULNA.

18. A correspondent of the same paper complains of the wretched condition of the Satkhira Municipality in the Khulna district. The town is full of jungle, harbouring snakes in very large numbers, and capable of giving shelter even to leopards and wild boars. The few roads it possesses are also in a bad condition for want of repairs and are not lighted at night, and the bazar is in a most filthy condition. The rate-payers have to make their own arrangements for the removal of night-soil. The clearing of jungle has become an imperative necessity.

(f)—*Questions affecting the land.*

JYOTI,
Dec. 18th, 1902.

19. The *Jyoti* [Chittagong] of the 18th December says that *mahals* in the Chittagong district are generally very small and pay very small revenues. The poor illiterate people who hold these *mahals* generally send their revenues by postal money-orders. They get the forms of these money-orders written by other people, who sometimes make mistakes in stating the numbers of the *mahals*. When such mistakes go undetected, the revenues of the *mahals* concerned remain unpaid. In the mufassal, receipts for revenue money-orders are generally delayed for two or three months, and within that time the defaulting *mahals* are sold off. The poor men whose everything is thus sold remain ignorant of the whole affair. The Commissioner of the Division has the power to rescind these sales. It is hoped that he will show some leniency to the poor raiyats in the matter of these sales.

(g)—*Railways and communications, including canals and irrigation.*

SRI SRI VISHNU
PRIYA-O-
ANANDA BAZAR
PATRIKA,
Dec. 17th, 1902.

20. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 17th December says that the Dum-Dum junction station on the Eastern Bengal State Railway has become a principal place for man-slaughter. Within less than a year ten people have lost their lives there by being run over by trains. The other day three people suffered a similar fate at the same place. It has been reported that they were the only supporters of their families.

HITAVADI,
Dec. 19th, 1902.

21. The *Hitavadi* [Calcutta] of the 19th December contains the following complaints:—

Railway complaints.

(1) Great inconvenience is suffered by native female passengers for want of awaiting room at the Nalikul station on the Tarakeswar branch of the East Indian Railway. A petition was submitted to the railway authorities some time ago and an enquiry was, thereupon, made by them, but nothing more has been heard of in the matter. Considering the importance of the station and its income, a waiting room for female passengers ought certainly to be provided there.

(2) The lowness of the platform at the Baliaghata terminus of the southern section of the Eastern Bengal Railway is not only a source of the greatest inconvenience to passengers, but often endangers their life and limb. It would be no wonder if one heard some day that some passenger had sustained serious injuries in alighting from, or getting into, a train at that station.

(3) Many complaints have been received against the Assistant Traffic Superintendent of the northern section of the Eastern Bengal State Railway. One correspondent says that Babu Sristidhar Sanyal, Assistant Station Master of Santapur, was taken ill and with the permission of the Station Master and the railway doctor went for treatment to the Saraghat Railway Hospital, where he had to remain for thirteen days. Although he had submitted a certificate of ill-health and incapacity for work, the Assistant Traffic Superintendent fined him two days' pay for each day's absence, that is, made him forfeit twenty-six days' pay for thirteen days' absence.

Employés on this railway are fined heavily for the smallest faults. It has become a rule to fine guards not less than five rupees, station masters and assistant station masters not less than two rupees, and other employés not less than one rupee for each offence, and such fines are inflicted four or five times a month.

22. A correspondent of the same paper draws the attention of the Howrah District Board to the absence of roads in Munsir Hât, an important station on the Howrah-Amta Light Railway. It is true the construction of a road from Munsir Hât was commenced under the auspices of the Vice-Chairman and some residents of Basantapur, but it was not completed. Even the portion which was built has been, in consequence of the *bund* being very low, washed away in some places by floods. The condition of the three bridges on the road is also dangerous.

HITAVADI,
Dec. 19th, 1902.

(h)—General.

23. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 17th December says that as relief to the families of those who were the victims of the Malkwal plague inoculation disaster the Punjab Government has granted a plot of land to the family of the headman, Imamuddin, and fixed monthly allowances of sums varying from Rs. 5 to Rs. 3 for every bereaved mother and widow and of Rs. 2 for every son or daughter till they arrive at the ages of 18 and 16, respectively. But this will be quite insufficient for their maintenance. Why should such grants be so stingy. The Malkwal families owe their misery to the faults of Government servants. To relieve them is therefore no pure charity. Arrangements ought to be made to maintain them properly.

SRI SRI VISHNU-
PRIYA-O-
ANANDA-BAZAR
PATRIKA,
Dec. 17th, 1902.

24. A correspondent of the *Hitavadi* [Calcutta] of the 19th December draws attention to the poor pay, not exceeding Rs. 15 or 20 a month, which is paid to the lower employés of the Postal Department, and especially to signallers. These men have to work for nine or ten hours a day on a salary of Rs. 15 a month, and are not provided even with free quarters. They are also transferred on their poor pay from place to place, without considering whether the cost of living at the place to which a signaller is transferred is not too high to enable him to live with his family on the poor pittance of Rs. 15 a month.

HITAVADI,
Dec. 19th, 1902.

25. The *Mihir o-Sudhakar* [Calcutta] of the 19th December says that though the last census has shown that Hindus and Musalmans are almost equal in number in Bengal, it is a pity that the different services under the Government are almost wholly filled with Hindus, and that there is almost a complete absence of Musalmans from them. Ten years ago it would have been possible for the Government to say that it did not find a sufficiently large number of educated Musalmans to enable it to distribute its favours in this respect equally between Hindus and Musalmans. But that is not the case now. Musalmans have seen their mistake and are now doing their best to give themselves English education.

MIHIR-O-SUDHAKAR,
Dec. 19th, 1902.

But, unfortunately, Musalmans are even now almost wholly excluded from every branch of the public service. The number of Musalmans in the Provincial and Subordinate Executive Services and in the Judicial Service is daily becoming fewer and fewer. In the present year eight Deputy Magistrates were appointed, and of these, only one was a Musalman. Government should remember that the time has not yet come when Musalmans can compete on equal terms with

Hindus. Among the Sub-Deputy Collectors who were appointed in April last, there was not a single Musalman. Again, in November last seven Sub-Deputy Collectors were appointed by nomination, but not a single Musalman was fortunate enough to secure one of the posts. It is probable that the influence of Hindu Assistants in the Secretariat is keeping away Musalmans from these services.

The Civil and Criminal Courts are a preserve for Hindu clerks. If any Musalman ever secures a post there, the Hindus make it too hot for him and he is compelled to leave.

The Police Department, too, is brimful of Hindus, and any Musalman who gets into it by nomination finds his position made intolerable by his brother Hindu officers. In depriving the Dacca Division, this year, of the privilege of appearing at a Police Sub-Inspectorship examination, Government has not done so much harm to Hindus as to Musalmans, because more than half the population of East Bengal are Musalman.

The doors of the Postal, Telegraph, and Military Accounts Departments and of the Secretariat offices are also completely closed against Musalmans. Some time ago a Musalman graduate applied for a vacancy in the Postal Comptroller's office, the post being worth Rs. 50 a month. He was told that there was no vacancy. But in his very presence the Superintendent of the Department received the application of a Hindu candidate, which he had himself caused to be written out. Similar treatment was accorded to a Musalman youth who applied for permission to appear at the examination of the Telegraph Department. He was told in reply that there was no vacancy; but a Hindu, who applied immediately after for similar permission, was told that his name had been enrolled as a candidate! The exclusion of Musalmans from the Secretariat offices is due to the fact that the Hindus who pass the Clerkship examination secure the best posts available, leaving for the successful Musalman candidates only such posts as are not worth having.

NAVAYUG.
Dec. 20th, 1902.

26. In continuation of what was written in a previous issue (see Report on Native Papers of the 29th November 1902, paragraph 6), the *Nava Yug* [Calcutta] of the 20th December says:—

We wrote to the Postmaster of the Bara Bazar Post Office enquiring where letters which bear the address "G. Harrington & Co., 120, Harrison Road," are delivered. The Postmaster replied that they are delivered at 120, Harrison Road. But 120, Harrison Road, is only a two-storied hut inhabited by prostitutes. After we had announced this in our paper the "Danzine" was advertised under the address 89, Harrison Road. But 89, Harrison Road, is only a betel shop. A serious question in this connection is why the Postmaster of the Harrison Road Post Office should play hide and seek in this matter. Letters bearing the address "Manfield & Co., Post Office, Harrison Road, Calcutta," are, under instructions of the Postmaster of the Harrison Road Post Office, delivered by the postman in a house in Akhil Mistris's Lane. We think the Presidency Postmaster and the Postmaster-General will not approve of the conduct of these Postmasters if it is brought to their notice. We sent two phials of the "Daltivian Salsa" and the "Danzine" of G. Harrington, alias Dwarka Nath Dass Shaha, with the following letter, to Rai Chuni Lal Bose, Bahadur, Chemical Examiner to the Government of Bengal:—

"To

"RAI CHUNI LAL BOSE BAHADUR, M.B., P.C.S.,
"Chemical Examiner, Government of Bengal.

"Sir,

"I am herewith sending two phials of patent medicine, viz., "Daltivian Sarsaparilla" and "Danzine," regarding the preparation of which I have got numerous complaints from the public. A relative of mine has communicated to me that both the medicines contain nefarious ingredients detrimental to the health of the public.

"2. As I intend, for the public purpose, to have it investigated by the Commissioner of Police, I beg to ask the favour of your kindly having them examined chemically and have the result communicated to me at your earliest convenience. I am not sure whether any fee will be required for this purpose. In fact, if any fee is required, I shall be glad to send it to you on receipt of your reply."

The Rai Bahadur sent us the following reply :—

"To

"THE EDITOR, *Nava Yug*,

"63, Maniktola Street.

"Calcutta, the 17th December 1902.

"Sir,

"In reply to your letter No. 479, dated the 17th instant, I beg to inform you that the analysis in question cannot be undertaken by the Department. The sample is returned.

"Yours faithfully,

"CHUNILAL BOSE, M.B., P.C.S.,

"*Chemical Examiner to Government of Bengal.*"

The Rai Bahadur's reply has astonished us. Evidently he is unwilling to take up the matter unless requested by the Presidency Magistrate. We shall, however, soon appear before the latter with proofs that the above two medicines do not contain all the ingredients, such as phosphorus, iron, &c., which it is advertised that they do.

29. The *Rangalaya* [Calcutta] of the 20th December has the following:—

"A quarrel over translation—
Babu Chunder Nath Bose."

Why should the doings of Babu Chunder Nath Bose, who has his office on the ground-floor of the huge mass of buildings by the side of the Lall Dighi in Calcutta, remain so very secret? Although the business or system of translating into another language that which is public property, that which is read by the public, may be conducted with secrecy or kept secret, it is at least necessary that the result thereof should be made public. When that is not done, we are free to say anything we like. Babu Chunder Nath is not an Englishman, so that whatever he might write in English would be free from error and approved by everybody. Nor is there any absolute certainty that he would always be able to comprehend the import of ironical commendation, comparison, banter, sarcasm, and other characteristics of composition. He is a man, and not a god or a Satan. Error is bound up with his flesh and blood. We are, therefore, in criticising the work that he does in secret, free to say anything and everything.

Does even Government fully rely on his translations? Before the *Bangavasi* prosecution was set on foot, the late Babu Bankim Chandra Chatterjee had, under the orders of Government, to retranslate into English the articles which had been published in that paper. That translation, again, was shown by Government to two or three experienced Bengali lawyers. It was only after so much had been done that the case against the *Bangavasi* was instituted. Does not this show that Government does not consider Babu Chunder Nath infallible? How can we, too, consider him as such? Has not one of the books written by his son, Babu Hara Nath Bose, been approved as a text-book? What qualification of Babu Hara Nath's was it that enabled him to all at once secure the good graces of the Text-Book Committee and thereby become an author? Can Babu Chunder Nath give an answer to all these questions? He has grown old in years and in wisdom, has reached very nearly the end of his earthly career, and has been afflicted with sorrows and bereavements. He cannot and will not now say anything untrue. Will he have the courage to furnish true answers to our questions?

RANGALAYA,
Dec. 20th, 1902.

It is because there are so many difficulties and dangers behind Babu Chunder Nath that many doubts and misgivings arise in our mind. Have full English translations been given of the articles published in this paper, defending Pandit Hara Prasad Sastri and praising his "Meghdut"? Whatever may befall us, let us tell the public that not one of our articles on "Meghdut" has been translated into English. There were some indirect reflections on Government at the end of one of the articles. Only that bit has been carefully translated by Babu Chunder Nath, while the articles in the *Sanjivani*, the *Prativasi*, the *Basumat*, and other papers condemnatory of "Meghdut" have been from the beginning to the end rendered into English. When you can bring all condemnation to the notice of Government, why do you not place before it all praise as well? How a person who, owing to a personal animus, is able to proceed to such lengths, can discharge with impartiality the duties of the post he holds under Government, is something beyond our comprehension.

It is because the English Government is a very good Government and the English officials possess an extraordinary amount of forbearance and patience that we, editors of newspapers, are allowed to have our two meals a day. If Government had considered Babu Chunder Nath infallible, and relying on his translations, had punished us, we would have had to rot all our lives in jail. It is because Government possesses a forbearing and forgiving disposition and is liberal and merciful that we are able to spend our days in the midst of our families. It is the Bengali who ruins the Bengali. If a Bengali is invested with power, he abuses it. Babu Chunder Nath is, under English rule, the Press Commissioner. If he had been a Press Censor under Russian rule, the *Hitavadi* would have been the first paper to be suppressed, and the next would have been the *Rungalaya*, whose *ranga bhanga* (jests, jokes, antics, &c.) would have been stopped in no time. We are fully aware that if Government does not change this system of translating, we may ultimately all be placed in danger.

DACCA GAZETTE,
Dec. 22nd, 1902.

28. The *Dacca Gazette* [Dacca] of the 22nd December says that in the year 1901-1902, the Assam Government made a profit of 250 per cent. on its expenditure in the Excise Department, and asks if it is inability to forego such large profits which induces the Assam Government to ignore the protests of the native population and encourage the use of intoxicants by the Assam people.

That the Assam Government is fond of its Excise Department and seeks every opportunity to improve and expand it, is clear from the doings of its officials. Those officials every year issue more licenses for liquor and ganja shops than are actually required. The *Excise* says that the Excise Commissioner of Assam has sanctioned 1,426 licenses for liquor shops in that province this year. But only 1,276 of these, says that paper, have been sold with much difficulty, and 150 still remain unsold. Now why did the Excise Commissioner sanction so many licenses in excess of the demand? Does this not show his exceeding desire to increase the sale of intoxicants? The result of the sale of licenses has evidently disappointed the Excise Commissioner, for he says that, compared with last year, the result of the sale of licenses this year was disappointing.

KHULNA,
Dec. 22nd, 1902.

29. The *Khulna* [Khulna] of the 22nd December complains that the people who come to buy quinine or post-cards at the Khulna post-office have to wait long before they get what they want. The Savings Bank pass-books are not signed and returned to depositors before 4 P.M. The practice of keeping the doors and windows of the post-office closed, which was noticed with displeasure by the Postmaster-General during his late tour of inspection, is not yet discontinued.

IV.—NATIVE STATES.

BHARAT MITRA,
Dec. 20th, 1902.

30. Referring to the settlement effected between the Government of India and the Nizam's Government as regards the province of Berar, the *Bharat Mitra* [Calcutta] of the 20th December observes that this settlement may have satisfied both the parties concerned, but the people of the Berars fear that their

new landlord may enhance their land tax and impose cesses of which they have not even heard the name.

31. The *Prativasi* [Calcutta] of the 22nd December writes as follows:—

The lease of the Berars by the Nizam.

The Nizam did not listen to the British Political Agent, when that officer first raised before him the question of the leasing of the Berars to the British Government in perpetuity. But His Highness changed his mind when the Viceroy visited him in April last. It is clear that the Nizam did not grant the lease voluntarily, because he must have seen that he was parting, for twenty-five lakhs of rupees, with territory which could fetch a revenue of one crore of rupees, and that a dismemberment of his dominions would certainly diminish his power and prestige. This Berar affair also clearly illustrates the fact that the Native Princes of India have become mere puppets in the hands of the Supreme Government, and that long submission to a sovereign power has deprived them of all sense of self-respect.

If the Government of India considers these Princes incompetent to rule their dominions, it should deprive them of all administrative powers. But what does it mean by maintaining them as the rulers of their States, and then throwing obstacles in the way of the exercise of their administrative powers?

To show his loyalty to the throne, the Nizam, though ill, went to Lord Lytton's Darbar. We do not know whether the pain caused by the recent loss of territory will be any obstacle to his showing similar loyalty in the coming Darbar.

VI.—MISCELLANEOUS.

32. Referring to Lord Curzon's Woodburn Memorial speech, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 17th December says:—

Englishmen in the Woodburn Memorial movement.

His Excellency said that the late Sir John Woodburn was a true friend of the Bengal zamindars. The Rajas and Maharajas who were present in the meeting surely took this as a hint by which to measure their duty and responsibility in the matter. This is why before their munificence in subscribing to the proposed Memorial fund the liberality of the countrymen of the late Lieutenant-Governor looked contemptibly insignificant. Had the late Sir John Woodburn's countrymen shown in their action only a hundredth part of the grief they had expressed in their words, we would have acquired a true knowledge of their hearts. Some of those who, we had hoped, would make large contributions, indicated their generosity and sympathy with the movement by subscribing beggarly amounts, whilst many of them did not do even that. We are really sorry that such mean miserliness was shown by those through whose endeavours the meeting was called, who were themselves rich men, and who had been fast friends of the late Lieutenant-Governor. Had it not been for the Bengal zamindars, these rich friends of the late Sir John could have done nothing to commemorate his name. Even Lord Curzon, who spoke so much about Sir John's virtues, is reported to have subscribed not more than Rs. 500.

However all that may be, the amount actually subscribed is probably Rs. 60,000. The question to be now considered is what form the memorial should take. Mr. Bourdillon has proposed a statue. Although there is not the least probability of this proposal being disregarded, yet it may not be amiss to say a few words in this connection.

We are unable to understand the use of erecting statues at great cost in honour of deceased persons. We are against the adoption of this practice in the case of the late Sir John for the following two reasons: *First*, an oil-painting preserves the appearance of a man more beautifully and with greater fidelity than either a marble or a bronze statue. Statues erected at open places are spoiled by the weather and soiled by excrements voided by birds. The cost of a statue, moreover, must necessarily go to an English artist. *Secondly*, a good man's memory is preserved better by good and benevolent acts than by a statue. The Viceroy said that the late Sir John Woodburn bore a sincere love for the people of Bengal. If this is true, Sir John's memorial ought to take the form of such a work of public utility as will keep his name always fresh in the memory of the people over whom he ruled. In particular, when

PRATIVASI,
Dec. 22nd, 1902.

SRI SRI VISHNU
PRIYA-O-
ANANDA BAZAR
PATRIKA,
Dec. 17th, 1902.

the money for a memorial is coming from the children of the soil, every intelligent man ought to try to use it in a manner which will do them good and make them remember the name of the late Lieutenant-Governor with love and reverence. But we know that the authorities will turn a deaf ear to our advice.

SRI SRI VISHNU-
PRIYA-O-
ANANDA-BAZAR
PATRIKA,
Dec. 17th, 1902.

33. The same paper says that no nation on the face of the earth is so fond of making distinctions of colour as the English. It was Indians who mainly supported with their money the object of the Woodburn Memorial meeting in the Town Hall, and yet European constables were stationed at the doors and natives were not allowed to enter by the northern door. Even the most miserable European entered by that door, but the Maharaja of Darbhanga was turned away from it. Although the Maharaja is a member of the Supreme Council, a member of the Police Commission, the first gentleman in Bengal, and the first man in the list of subscribers to the Memorial fund, yet he was, on account of his being a native, slighted by a European constable. Does any one know of a worse example of distinction of colour made in any other country?

SANJIVANI,
Dec. 18th, 1902.

34. A correspondent of the *Sanjivani* [Calcutta] of the 18th December says that Babu Behari Lal Gosh, the Head Clerk of the Bagerhat Criminal Court, in the Khulna district, has made himself master of the local Brahmo Samaj house and the lawn adjoining and forming a part of it. He cut down the fence round the lawn and used the house as a residence for his guests on the occasion of his daughter's marriage. It was also used by him, ten or twelve days ago, as a green-room for an opera party. Babu Navin Chandra Sen, Pleader, who is in charge of the Brahmo Samaj building, is calmly and silently putting up with this misconduct on the part of the Head Clerk, lest he should offend some powerful man who may be, and probably is, at the bottom of this affair. Some time ago a notice was served upon Navin Babu informing him of Government's desire to make the Samaj compound *khas*; but on receiving an application from him, the District Magistrate made a local enquiry and stopped all further proceedings in the matter.

The editor asks, who is this powerful man that is inciting the Head Clerk from behind to commit unlawful acts for which severe punishment is due? Was it because the Brahmos are meek and gentle that their prayer-house was usurped and turned into a guest-house by a man who had no connection with it, its fences were cut down, and it was used as a green-room for an opera performance? The District Magistrate is requested to enquire into the matter, punish the offenders, and save the meek Brahmos from oppression.

SANJIVANI.

35. A correspondent of the same paper says that Rs. 2,100, and not Rs. 21,000, were subscribed for Coronation festivities in the Midnapore town in the meeting which was recently held there in this connection. Mr. Luson, the District Magistrate, said that Rs. 3,000 would suffice for this purpose. There will be no *nautches* or operatic performances, but beggars will be fed, students will be feasted, and fireworks and gymnastic performances will be shown. Thanks are due to Mr. Luson for managing the matter in a manner befitting a poor district.

RANGPUR
DIKPRAKASH,
Dec. 18th, 1902.

36. Referring to the collection of subscriptions for the Coronation festivities, the *Rangpur Dikprakash* [Rangpur] of the 18th December says that the greater part of the population of India, and especially the agriculturists, earn a very poor income, and they have to maintain themselves and their families with this income and to pay their taxes out of it. Any additional burden of expenditure imposed upon them is, therefore, sure to cause them the greatest hardship. Under the circumstances, it is impossible to call those officials kind-hearted or sympathetic who ask for subscriptions for festive purposes from such a people. The writer has also heard that when subscriptions were being raised for the Victoria Memorial fund, village panchayets collected subscriptions from the villagers along with the *chaukidari* tax. This led the illiterate villagers to suppose that a fresh cess had been imposed. The

creation of such an impression in the mind of the people is not certainly good.

Lord Curzon should consider whether it is right and proper for the Government which views with displeasure or punishes as illegal the collection of subscriptions and *abwabs* by zamindars from their raiyats, to raise subscriptions from its subjects.

37. The *Hitavadi* [Calcutta] of the 19th December says that no one at the Woodburn Memorial meeting was found to dwell upon the late Sir John Woodburn's virtues as a ruler. No one also ventured to allude to or support Sir John Woodburn's action in the Chapra and Noakhali cases and in the matter of the passing of the Calcutta Municipal Act. All that the meeting did was to praise Sir John's courtesy and affability. The truth is that the only service that Sir John rendered to his people as a ruler was the initiation of a mild and sympathetic plague policy, and, consequently, Lord Curzon himself found no word of praise to bestow upon him as an administrator. All he could say was that Sir John was a particular friend of the zamindars and the titled nobility, and always did his best to improve their position in the eyes of the people, and that he always obliged the public by joining public movements.

The Chief Justice of Bengal said that Sir John Woodburn never interfered with the independence of judicial officers. This put many in mind of the Pennell affair. What did Sir Francis Maclean mean by urging this defence of the late Lieutenant-Governor on such an occasion?

However all that may be, there will be no lack of money when the subscription book has been opened by the Viceroy himself. It is said that fifty thousand rupees has already been subscribed, and it has been resolved that a marble statue will be erected to Sir John's memory.

38. The *Bangavasi* [Calcutta] of the 20th December has the following:—

Mr. Buckland's book.

We have been presented with a copy of a book written by Mr. C. E. Buckland. This book consists of two volumes. It is, of course, written in English. There are described in this book all that happened in the administration of Bengal from the time of the first Lieutenant-Governor, Sir Frederick James Halliday, down to that of the late Lieutenant-Governor, Sir Alexander Mackenzie. The book contains an account of the administrations of eleven Lieutenant-Governors in all. The account is clear and correct. The language is very simple and smooth. It appears to us from a perusal of the book that the author has left nothing undone to discuss any particular subject in the manner in which it ought to be discussed. If a knowledge is to be acquired of the administrations of the Lieutenant-Governors, this book by Mr. Buckland ought to be read. Much information relating to our own condition can also be derived from this account of the Bengal administration. If the Bengali wants to know the condition of Bengal, let him read this book. If anyone wishes to make a political study of the Bengal administration, a perusal of this book is sure to be of great help to him. Mr. Buckland has done much as a Commissioner and as a Secretary to Government. But what he has done by writing this book is the most memorable of all his acts. It is our earnest wish that he may, after this, write an account of the administrations of the other Lieutenant-Governors. It is also our wish that he may publish accounts, one after another, of the administrations of the Governors-General who have ruled India. There are, it is true, books describing the administrations of one or two Governors-General; but this is not enough. If accounts of the administration of all the Governors-General, one after another, are published, it is superfluous to say that a very deep knowledge may be acquired in relation to India. We publish elsewhere an account of a *suttee* given in this book.

39. The *Basumati* [Calcutta] of the 20th December says that great oppression is being committed in all districts in Bengal in connection with the collection of subscriptions for Coronation festivities. District

Collection of subscriptions for Coronation festivities.

Magistrates have set themselves in right earnest in the matter. The whole country has been summoned to pay. The poor and the rich have alike become the subjects of this universal extortion. Fear of displeasing the authorities

HITAVADI,
Dec. 19th, 1902.

BANGAVASI,
Dec. 20th, 1902.

BASUMATI,
Dec. 20th, 1902.

makes even the poorest pay. The Magistrates of not a few districts sent letters to all well-to-do people within their jurisdictions demanding subscriptions from them. The Magistrate of a certain district has followed this up with a notice couched in most unceremonious and ungentlemanly terms:—

NOTICE.

A meeting will be held at the Circuit-house on Friday, the 5th December next, at 5 P.M., for collecting subscription for the Coronation festivities. These will include feeding the poor, illuminations, a bon-fire and sports for school children.

The District Magistrate will preside. Those who cannot attend in person are requested to send their subscription or intimation of the amount they will give.

(Sd.)

Magistrate.

The Magistrate has here dispensed with even the most ordinary forms of courtesy, such as "Sir" at the outset and "Yours faithfully" at the end. All this shows what the gentility and good breeding of the man are. Government abuses the zamindar whose amla realise extra money on the occasion of any festivity in his house, but it feels no shame or compunction when its own officers go from house to house demanding subscriptions for celebrating the Emperor's Coronation, and in the garb of a "benevolent Government" indulges in such loud self-adulation as drowns the plaintive notes of the poor raiyat and makes the glitter of Imperialism glow up for a moment like lightning among the clouds. The manner in which the officials are collecting subscriptions leads one to think that they are lost to all sense of responsibility and self-respect. If Coronation festivities cannot be had without begging from the people, let the country have none of them. Why is Government so anxious to show its greatness by placing upon the people a burden which it is itself unable to bear? O Emperor! you do not even know what freaks are being played by your servants in India in the name of your sacred Coronation!

RANGALAYA,
Dec. 20th, 1902.

40. In continuation of its last article [Report on Native Papers for 20th December, paragraph 54], the *Rangalaya* [Calcutta] of the 20th December publishes the following in

An address to Lord Curzon.
English:—

To

LORD CURZON.

VII.

MY LORD,

Of all persons who have discussed the matter, Your Lordship must best know under what contribution India will be laid for the purpose of this "Viceroy's Darbar"—for this *Imperial necessity*. It may be argued that all this, in a manner, is a part of the price that India must pay for the protection of British arms. The great Oliver Cromwell once said:—"We must trust in Providence, but we must also keep the powder dry." Your Lordship may, therefore, as well say: "I know the people are poor; but they must also pay for what I consider to be necessary for their security against foreign invasion."

But, my Lord, is India to be maintained as a part of the British Empire, *only* for the sake of Great Britain? Is Your Lordship quite sure that India herself also wishes to be thus maintained as a part of the British Empire? Does India think that if she has Imperial obligations and responsibilities, she has also corresponding Imperial rights, privileges, and benefits? Is India happy, contented, and prosperous? Is her loyalty to the British throne beyond all question?

My Lord, the moral effect of "the Viceroy's Darbar" may be a veritable damper to the advancing energy of Russia;—a state of preparedness for war

may actually prevent, at all events defer, the actual breaking out of hostilities and thus maintain or prolong peace. The Imperialists may afford to discard all thoughts of *within* and devote all their energies to *without*—may not care a straw for the feelings and sentiments of the subject races, but concentrate all their energies on the North-West Frontier Province and military resources. But, may not the very fact of India's unhappiness, India's discontent, and India's misery afford an incentive to—an excuse for Russia?

Thus, my Lord, the Viceroy's Darbar is not *all* that is required by consideration of Imperialism. It is only *one* side of the shield.

But, my Lord, can it be that it has not occurred to Your Lordship that there is another side of the shield? It would simply be an insult to Your Lordship's high genius and lofty statesmanship to think so. It must have struck Your Lordship that if a brilliant array of the co-called ruling Princes and Chiefs of India, seated on their gorgeously dressed elephants and followed by the Imperial Service Corps, is essential to keep off Russia, it is also essential that no pains should be spared to make Russia believe that the people of India think they are happy and contented under British rule.

My Lord, what have you done in this direction during the four years that you have held charge of this Imperial trust? Is not the Arms Act still on the Indian Statute-book, loudly proclaiming to the world that you cannot trust Hindus and Musalmans of India with a sharp instrument—with a pistol, while even the dark, brown, mauve Eurasians are exempt from the operation of the Act? Is not salt being still taxed, to the defiance of all principles of political economy and in spite of the solemn pledges on solemn occasions? Is not still a poor man, earning only forty-two rupees per month, being made to contribute to the State by way of income-tax? Has not the Queen's Proclamation been trampled under foot by those who are paid with India's life-blood, as it were, for the sole purpose of loyalty and faithfully giving effect to it? Is not famine nowadays an almost annual visitor to India, in spite of a steady increase in the production of food-grains? And along with it, are not fever, cholera, plague, and such other epidemic and endemic diseases rendering the life of the masses extremely miserable and carrying hundreds of thousands to an untimely grave? Are not the middle classes getting deeper into the mire of resourcelessness and poverty, owing to a complete destruction of indigenous industries and manufactures, and thus threatened with a complete annihilation? Have not the aristocracy of India much degenerated? Is not the influence of Manchester still all-powerful in checking the growth and advancement of the Cotton Industry of India? Is not the hidden wealth of India still being exploited by foreign capital, to the permanent loss of the national wealth? Is not a poor country like India still made to pay for a most costly administration imaginable? And last, though not the least, are not the people getting less God-fearing, less respectful to elders and superiors? Are they not getting less regardful of social duties and obligations? And by their aping at English manners and customs, and donning English hats and coats, are not the social shackles getting loose, thus suggesting future convulsions and social disorder?

My Lord, you would certainly be something more or something less than a man, were you to make an attempt to persuade a foreigner to believe that under the circumstances India can be said to be happy, contented, prosperous, or loyal. The garish splendour of a Darbar Assembly and Procession is not in keeping with the mechanical monotony of the British Government. The boom of the heavy cannon and the distant thud from a park of artillery can never drown the crash and creak of the Government wheel that is systematically grinding the people and reducing the high and the low, rich and the poor, into one pulp of half-starved flesh. The fanfare from the Heralds' horns can never infuse life into the dulled imagination of the half-starved, dazed people.

My lord, I conjure you to lay your hand to your heart and then proclaim to the brilliant assembly at your Darbar what you have done or intend to do in regard to the matters enumerated above. Your Darbar address is looked up to with very great expectancy. The people of India hope and trust that it will not be a mere array of high-sounding words and dazzling phrases—a solemn opening and soul-stirring peroration;—but that it will proclaim, in the

name of the Sovereign—useful, important and tangible concessions and gifts—to be speedily followed by legislative measures or executive orders.

That and that alone would be a fitting complement to the imperial pomp and pageant!

DACCA PRAKASH,
Dec. 21st, 1902.

41. The *Dacca Prakash* [Dacca] of the 21st December makes the following observations for the consideration of the Congress:—

The Congress—a failure.

There is not a trace of nationality in this country. Has anybody ever perceived the existence of this feeling in the dress and language, manners and customs, ideas and sentiments of the diverse people who inhabit this land? Take the case of any country outside of India, and you will find that there is something which is universal there, and every inhabitant of that country will be found animated by a common sentiment. Uniformity of dress, language, and sentiment proves the existence of nationality, and it does not exist where such uniformity is wanting.

It is time that all empty talk ceased in India and proper measures were adopted for creating a feeling of true nationality in the minds of the natives. The National Congress would gain its cherished object if, instead of wasting thousands of rupees every year in decorating the Congress *pandal*, it could succeed in turning out at least ten men who might be regarded as fit representatives of the national life. What has come of the efforts made by the Congress during the last eighteen years in the shape of debates and discussions to arrive at a solution of so many administrative and political problems? Success will never attend its labours so long as the Bengali does not learn to become a genuine Bengali, and the inhabitants of the other provinces of India do not imbibe the feeling by which, as representatives of their own part of the country, they ought to be animated. The people of India have long suffered misery and adversity, and if they have been able to endure it so long, what is the good of complaining of it now? Let there be an end of such complaints and protests. The task before the Congress, to which it should now devote its undivided attention, is the adoption of measures calculated to infuse a spirit of nationality in the hearts of the Indians.

42. The *Bikas* [Barisal] of the 21st December has the following:—

BIKAS,
Dec. 21st, 1902.

How subscriptions are being collected in aid of the Coronation Festivities Fund.

We have all along expressed the opinion that if the officials undertake to collect subscriptions, *zulum* will be unavoidable. Where is the man who can refuse to pay when the Magistrate or a Deputy Magistrate presents himself at his door and demands payment? Under the circumstances he cannot help paying something. It is needless to write anything about the great influence and prestige possessed by Babu Nilkanta Das, the Secretary of the Barisal Coronation Committee. He is also the Municipal Chairman, and is held in great respect by the majority of the residents of that town. But why did not he succeed in collecting subscriptions? The task to which Rajani Babu proved unequal has been, however, accomplished by two Deputy Magistrates, comparatively young, who are not permanent residents of the town! We do not believe that people respond to their call because they respect them more than they respect the influential persons of the locality. The fact is, they respond to the call of these two Deputy Magistrates because they fear that the authority which remains concealed behind their personality will be displeased if no subscriptions are paid. That is why we say that money is being improperly collected. It is needless to give detailed accounts of the manner in which any particular Deputy Magistrate is milking loyalty out of the people, inasmuch as the procedure is the same everywhere. On the whole, it may be said that injustice is being done everywhere in connection with the collection of subscriptions for the celebration of the Coronation. But, after all, are the Deputy Magistrates to blame? They have become uneasy under the pressure of superior authority. What shall we say as to others when no less a personage than the Magistrate has told the munsifs that unless they increase the amount of their subscriptions, their names will be removed from the Committee's list?

We are perfectly aware that everything has been, is, and will be as it was bound to be, and that not even a thousand protests we might make would bear any fruit. Still with joined hands do we say: "My masters, we can bear

no more. After purchasing rice at the rate of 15 seers a rupee for the support of a large family, we have very little left from which we can pay so much every year in subscriptions. Look at us, my masters, we have no food in our stomachs, and no clothes on our bodies. How can we pay subscriptions? Gone are our *Dol* and *Durga* pujas and other religious observances. We cannot procure even our daily meals. How can we pay subscriptions? Look, the whole country has become a cremation ground and we are crying for our daily bread. We appeal to you, do not place more burdens on us. With no food to eat, we cannot bear more burdens on our backs. In this severe cold we cannot afford to give warm clothing to our children. How can we pay subscriptions? We are not disloyal. The climate of this country, our *Sastras* and other sacred literature, all teach us loyalty. We have imbibed loyalty with our mother's milk. The Indian can never be disloyal. We are poor and without food. It is only our heart that is left us. We place our Emperor in the secret recesses of our heart and there adore him, but we are unable to show loyalty by an expenditure of money. Do you therefore pardon us, in the name of the Emperor, and save us!

43. The *Dacca Gazette* [Dacca] of the 22nd December publishes the following in its English columns:—

A timely warning.

It is admitted on all hands that India is the poorest country in the world. There is a perfect unanimity of opinion on this point among all friends and foes of India. Such being the case, it behoves our rulers, who are primarily responsible for the well-being of the people whom Providence has placed under their care, to see that no unnecessary expense is incurred simply to satisfy the whim of a capricious official. We will speak nothing about the grand and immensely costly *tamasha* that is being got up at Delhi by Lord Curzon to signalise the Coronation of our King-Emperor Edward VII. It is too late to refer to that costly affair at this stage. But we think we should not be doing our duty unless we remind our wealthy and well-to-do countrymen of the extreme poverty of the country, so that they may not be tempted to spend a *cowri* more than is absolutely necessary in connection with the Coronation celebration unless it be for some really good work, calculated to help the poor people in their struggle for existence. We can form no idea of the vast sums of money that will be spent in all parts of India under the supervision of the local Magistrates and other officials on this occasion. The native princes are vying with one another in equipping themselves in the grandest style possible at a cost of fabulous sums. Before these expenses, the expenses of the Delhi Darbar proper will dwindle into an insignificant sum, not worth a moment's care. But who will put a stop to these extravagant expenditures?

In common with the other sister Provinces, Bengal will also celebrate the event in her own way. In every district and subdivision, even in each thana and chouki, the local officials have issued circular letters, asking people to subscribe to the Coronation fund liberally, and the embarrassment of the people on the receipt of these letters from their *ma bap* hoozoors can be better imagined than described. Woe be to him who dare refuse compliance with this demand! Whatever may be your pecuniary position at present, you must anyhow manage to satisfy the local hoozoor, be he the Magistrate, the Sub-divisional Officer, or the Thana Daroga. The latter is perhaps more dreaded than the Magistrate himself.

Each district must raise a respectable sum. There is no help against it. Now, our only request is, let our well-to-do people make it a condition of their contributions that the money should be spent for some useful purpose. No money should be allowed to be spent in fire-works, theatres, *jatras*, or such other *tamashas*. Water-scarcity in the mufassal is a crying evil, and if the money thus raised, or even if a portion of it, be spent in removing, however partially, this water complaint, the people will bless their dear Emperor with uplifted hands.

Even at Dacca, as a part of the programme of the celebration of the Coronation ceremonies, we are told that all the residents of the town, both the rich and the poor, will be requested to illuminate their respective dwelling-houses on the night of the 1st of January 1903. This request of the Committee will be made known to the public by beat of drums, and the Municipal

DACCA GAZETTE,
Dec. 22nd, 1902.

Commissioners will be asked to see that the request is faithfully complied with. Though euphemistically called a request, still it will go to the people as an authoritative mandate which everybody will feel himself or herself bound to obey, and we are confirmed in our belief, by what dame Rumour says, that any omission would be followed by criminal prosecution. Of course, these rumours have no foundation in fact—they are circulated by mischievous people for the fun of the thing. But there is no lack of simple persons who give credence to such absurd rumours. So the mischief is done all the same. On an occasion like this the people must be left free to show their loyalty in any way they like. To dictate any particular mode that may not be quite agreeable to them, would not, we think, suit the occasion. In the presence of so many pressing needs of the town, we do not quite see why our good money should be wasted in purposeless illuminations and empty display.

If the local authorities consider it imperatively necessary that everybody should contribute his or her mite on such an auspicious occasion, the Municipal Commissioners should be asked to issue subscription lists to the residents of their respective wards, coupled with the assurance that the sum thus realised would be spent for the improvement of their respective wards in consultation with the respectable citizens. We yield to none in our loyalty to the Emperor, and the citizens are ready to celebrate this event in a manner befitting the occasion. But what they object to is the particular mode which the local authorities think as most suited. We hope the authorities will not commit the mistake of issuing such a mandate, requiring everybody, rich and poor alike, to illuminate his or her dwelling-house, matters not whether it is to his or her liking or not.

PRATIVASI,
Dec. 22nd, 1902.

44. The *Prativasi* [Calcutta] of the 22nd December thinks that the number of Bengali delegates to the coming Congress will not be large, for in spite of the fact that the President elect is a Bengali gentleman, there is a lack of enthusiasm visible in Bengal regarding the Congress movement. It is not a good sign for the movement nor does it speak well for its leaders that most places in Bengal have not elected their representatives to the Congress and that there has been no sitting of the Bengal Provincial Conference this year. They are not fit for any great undertaking whose enthusiasm is of a very fleeting kind. It is not only folly but great impudence on the part of those, the bubble of whose enthusiasm in any good cause bursts at the slightest breath of self-interest, to have nothing but mere words of mouth in a matter intimately connected with the destinies of their country.

Babu Madan Gopal, Pleader of the Chief Court, Punjab, came to the Calcutta Congress last year as a delegate; and he has recently written to the *Amrita Bazar Patrika* to say that the conduct of the Congress leaders has offended the Punjabis. Some Punjabis, says he, will attend the coming Congress, but only as spectators and not as delegates; they will watch the conduct of the Congress leaders and then decide whether the Punjabis should keep up or dissolve their connection with the Congress movement.

URIYA PAPERS.

UTKALDIPIKA,
Dec. 18th, 1902.

45. Referring to the competitive examination to be held in 1903 for admission to the Executive Branch of the Provincial Civil Service, and to the Subordinate Civil Service the *Utkaldipika* [Cuttack] of the 13th December regrets to note that the Uriya candidates for the forthcoming examination seem to despair of success, as the results of the last year, so far as Orissa was concerned, were not favourable, suggests that some natives of Orissa may enter that service by nomination, and hopes that the Commissioner of the Orissa Division will help them in the matter.

UTKALDIPIKA,

46. In alluding to an article in the *Prajabandhu*, in which it is pointed out that in the district of Ganjam the postal officers do not accept postal money-orders written in Uriya, and that this causes much inconvenience and loss to the people of that Uriya-speaking district, the same paper draws the attention of the authorities to page 254 of the Postal Code, wherein it is clearly laid down that the money-order

A postal complaint.

forms will be written either in English or in the vernacular of the district and observes that as Uriya is the recognised vernacular of the Ganjam district, it behoves the people of that district to bring the matter to the notice of the higher authorities and thereby check the irregularities of the subordinate officials.

47. The same paper gives an account of the ceremonies to be observed by the Balasore Coronation Committee at Balasore on the 1st of January next, and states approvingly the manner in which the Coronation Fund of the Bhadrak subdivision of that district has been subordinated to the Balasore District Coronation Fund.

UTKALDIPKA,
Dec. 13th, 1902.

48. A correspondent of the same paper invites attention to the fact that there is no proper accommodation in the Cuttack General Hospital for those patients of higher and middle classes who are compelled to undergo surgical operations in the Hospital for urgent reasons, and suggests that the nobility and gentry who will come to the ensuing Provincial Darbar at Cuttack may take this happy and urgent proposal into their kind consideration and may raise a pretty decent sum by subscription, sufficient for the construction of a few additional rooms in the Hospital premises.

UTKALDIPKA.

49. While stating that Rs. 60,000 are reported to have been spent in preparing a polo ground in connection with the forthcoming Darbar at Delhi, the same paper deplores the reckless expenditure of public money, supplied by the Indian tax-payers, on useless plays and amusements.

UTKALDIPKA.

50. In giving a short account of the attitude of the Cuttack Police towards street processions in the Cuttack town in former years, the same paper finds reasons to state that the earlier Magistrates were more sympathetic in their dealings with the Cuttack people, whose feelings, rights, privileges, and prejudices they viewed with more scrupulous regard than the Magistrates of the present day. While Mr. Eden (afterwards Sir Ashley Eden), a late Magistrate of Cuttack, removed all restrictions on street processions in the interests of peace and fair play, the present Magistrate, who is also the head of the District Police, cannot control these movements without imposing a large number of unnecessary restrictions. It is true that the present law imposes certain restrictions on street processions, but the application of its provisions, as also their interpretation, are left to the discretion of the local authorities, who must therefore take local circumstances into consideration before proceeding in an adverse manner.

UTKALDIPKA.

51. The same paper joins with its contemporary of the *Prajabandhu* of Ganjam in inviting the public to subscribe to the fund created for the discharge of the liabilities of Mahamahopadhyaya Chandra Sekhar Singh Samanta, the astronomer of Orissa, who having devoted himself entirely to the study of astronomy and astrology, had little time to think of his worldly prospects or family management, and who, on that very ground, is entitled to the patronage of his countrymen. The writer explains that as the liabilities come up to rupees two thousand only, the friends and sympathisers of the famous astronomer can easily see their way to remit their contributions to the desired destination.

UTKALDIPKA.

52. The same paper gives a short account of the inspection of Anandpur in Keonjhar by the Superintendent of the Tributary Mahals, Orissa, who is reported to have been highly pleased with the reception and entertainments given in his honour. The Maharaja of Keonjhar is also reported to be very actively inspecting different parts of his State and repairing temples, tanks, and roads wherever that is necessary in that State.

UTKALDIPKA.

BENGALI TRANSLATOR'S OFFICE,
The 27th December, 1902.

CHUNDER NATH BOSE,
Bengali Translator.